

turn about and be a respectable man, like your neighbors. Just own up, and say you 've not only been out of your head the past four years, but that you 've been more or less out of your head the last four-and-twenty years. But say you 're in your right mind now, and prove it by acting like a man in his right mind. Do that, and I 'm with you ; we 're all with you. But go back to your old dirty ways, and you go alone. Now I sha' n't let you off, till you tell me what you mean to do.'

"He hesitated some time, then said, 'May be you 're about right, Stark ; you and Dave and the old woman seem to be doin' pooty well, and I guess I 'll let you go on.'"

Here my friend paused, as if his story was done ; when one of the villagers asked, "About the land where the old meetin'-house stood, — what ever was done with that?"

"That was appropriated for a new school-house ; and there my little shavers go to school."

"And old Jedwort, is he alive yet?"

"Both Jedwort and his wife have gone to that country where meanness and dishonesty have a mighty poor chance, — where the only investments worth much are those recorded in the Book of Life. Mrs. Jedwort was rich in that kind of stock ; and Jedwort's account, I guess, will compare favorably with that of some respectable people, such as we all know. I tell ye, my friends," continued my fellow-traveller, "there 's many a man, both in the higher and lower ranks of life, that 't would do a deal of good, say nothing of the mercy 't would be to their families, just to knock 'em on the head, and make Nebuchadnezzars of 'em, — then, after they 'd been turned out to grass a few years, let 'em come back again, and see how happy folks have been, and how well they have got along without 'em."

"I carry on the old place now," he added. "The younger girls are married off ; Dan 's a doctor in the North Village ; and as for Dave, he and I have struck ile. I 'm going out to look at our property now."

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### TERMINUS.

**I**T is time to be old,  
 To take in sail : —  
 The god of bounds,  
 Who sets to seas a shore,  
 Came to me in his fatal rounds,  
 And said, "No more !  
 No further spread  
 Thy broad ambitious branches, and thy root ;  
 Fancy departs : no more invent,  
 Contract thy firmament  
 To compass of a tent.  
 There 's not enough for this and that,  
 Make thy option which of two ;  
 Economize the failing river,  
 Not the less adore the Giver,  
 Leave the many and hold the few.  
 Timely wise accept the terms,  
 Soften the fall with wary foot ;

A little while  
 Still plan and smile,  
 And, fault of novel germs,  
 Mature the unfallen fruit.

“Curse, if thou wilt, thy sires,  
 Bad husbands of their fires,  
 Who, when they gave thee breath,  
 Failed to bequeath  
 The needful sinew stark as once,  
 The Baresark marrow to thy bones,  
 But left a legacy of ebbing veins,  
 Inconstant heat and nerveless reins, —  
 Amid the Muses, left thee deaf and dumb,  
 Amid the gladiators, halt and numb.”

As the bird trims her to the gale,  
 I trim myself to the storm of time,  
 I man the rudder, reef the sail,  
 Obey the voice at eve, obeyed at prime:  
 “Lowly faithful, banish fear,  
 Right onward drive unharmed;  
 The port, well worth the cruise, is near,  
 And every wave is charmed.”

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## AN APPEAL TO CONGRESS FOR IMPARTIAL SUFFRAGE.

A VERY limited statement of the argument for impartial suffrage, and for including the negro in the body politic, would require more space than can be reasonably asked here. It is supported by reasons as broad as the nature of man, and as numerous as the wants of society. Man is the only government-making animal in the world. His right to a participation in the production and operation of government is an inference from his nature, as direct and self-evident as is his right to acquire property or education. It is no less a crime against the manhood of a man, to declare that he shall not share in the making and directing of the government under which he lives, than to say that he shall not acquire property and education. The fundamental and unanswerable argument in favor of the

enfranchisement of the negro is found in the undisputed fact of his manhood. He is a man, and by every fact and argument by which any man can sustain his right to vote, the negro can sustain his right equally. It is plain that, if the right belongs to any, it belongs to all. The doctrine that some men have no rights that others are bound to respect, is a doctrine which we must banish, as we have banished slavery, from which it emanated. If black men have no rights in the eyes of white men, of course the whites can have none in the eyes of the blacks. The result is a war of races, and the annihilation of all proper human relations.

But suffrage for the negro, while easily sustained upon abstract principles, demands consideration upon what are recognized as the urgent necessities of